





Spiritual gifts were in the beginning, and will be in the end,—the concomitants of PERFECT HOLINESS.

[We would suggest the enquiry, since no very substantial claims can be set up in behalf of the "perfect holiness" of such ancient mediums as Saul, David, Balaam (his best might also be included), Jonah (the fish also), Peter, Paul, and Barnabas (who had "sharp contentions" among themselves)—is it not quite possible that some of the "manifestations of the spirit" may be granted to imperfect people now-a-days?—Ed.]

**The Spiritualist.**

A. E. NEWTON, EDITOR AND PUBLISHER.

"There yet many things to say unto you, but ye cannot hear them now."—Jesus.

BOSTON, SATURDAY, APRIL 19, 1856.

**SPIRITUAL PERCEPTIONS.**

In a recent article in *The Congregationalist*, of this city, Rev. Dr. Kirk uses the following language:

"Man is made to be conversant with spiritual just as much as with material objects; and yet the daily and hourly exercise of the senses makes man more familiar with the latter than with the former; and thus our susceptibility to impressions and to evidence depends upon our habits. A mere mathematician becomes exceedingly keen in his perceptions of mathematical evidence; but he is exposed to overlook a kind of evidence immeasurably more important for him."

It may be presumptuous in us to think of offering a suggestion to our former and much esteemed pastor, on a topic which lies within the special province of his profession; but the above statement excites a query which we wish to submit to his consideration.

He doubtless believes in the reality of "spiritual objects,"—at least in the existence of spiritual beings as objective realities; and that the human spirit has within itself the faculties which, when developed, will enable it to perceive the presence of other spirits, to hold converse with them, etc. If we have no such faculties, then the spiritual state must be a dreary condition indeed, isolated from all external knowledge.

Now, if, as Dr. Kirk states, any one class of perceptions may become "exceedingly keen," as a result of exercise, is it not possible that these spiritual perceptions may also become so "exceedingly keen" (even before leaving the earthly body), as to take cognizance of spiritual beings and other objects that may be within the range of their vision? We do not think he will deny its possibility—for the Bible abounds with statements of such perceptions having once been in exercise.

But how can it be known that some persons have the exercise of these keen perceptions, while others do not? By their own testimony, of course, together with corroborative evidence when that is available. Mr. Kirk, doubtless believes the statements of John the revelator, of Peter, of Daniel, etc., that they saw such beings, even without corroborative evidence.

Now there are numbers of persons living in the body, whose testimony he would take unhesitatingly on other subjects—some whom he once considered sufficiently credible, as relating of their own spiritual experiences, to be admitted into his church on the strength of that they do frequently see and converse with spiritual beings; and moreover, who can produce abundant corroborative testimony that their perceptions are correct.

Will our quondam spiritual shepherd, whose kindness, condescension, and valuable instructions, in years gone by, we acknowledge with unfeigned gratitude, be so good as to give us a rational reason why we should not believe these persons? We want "more light" on this question.

**AN ANTAGONIST WANTED?**

We have received the following letter, under post-mark of Portland, Me.:

MR. EDITOR:—In your paper of to-day, April 6th, I find your Prospectus for a new vol. of your paper, and also a very able editorial, headed "Mission of Spiritualism." With both of these articles I am highly pleased,—with the Prospectus more especially. You close your editorial with the following sentence:—"Will any one venture to deny these positions, and attempt to show that any other agency existing among mankind is competent to equally beneficial results?"

I answer, last, by the term "positions," I suppose you to mean all the positions taken in the article, but especially the five which are numbered.

2d.—By the term "any other agency," I take you to mean any agency not legitimately involved in Modern Spiritualism as defined in your Prospectus, and also in this general statement.

Presuming, then, that I understand you, I will take issue in both parts. 1. I will "venture to deny your positions," and (2) to show another and better agency, now existing among mankind, outside of Modern Spiritualism, than you can show to be legitimately found within it,—or than itself is,—in order to the "beneficial results" to which you evidently allude.

Now, my dear sir, here is a fair opportunity for you, as an Editor, to test every essential question in Modern Spiritualism, those contained in the first four general propositions of your Prospectus more especially. If you will accept my offer, and join issue with me, you may assign to me the laboring oar, or lead in the discussion, to whom it legitimately belongs. And you can signify this to me, either by a private letter, or by publishing this card, and publicly joining issue in the premises; or you can do both. I will forward an introductory communication as soon as advertised of the fact that you have joined issue with me, and are ready to receive it.

I am the person referred to in a communication from M. F. Whittier, of this city. By the way, Mr. W. has done me great injustice, and himself no credit, as the sequel will most undoubtedly show. I shall notice him in due form, in due time, provided you will permit me so to do in your columns. I have not treated Dr. Hare, nor any living man, nor any serious and important subject, as Mr. W. intimates that I have. I have made these remarks lest his communication should prejudice you from joining issue with me as I propose. I profess to understand the rules of scientific debate, and solemnly promise either not to violate them, or to patiently suffer the penalty of such violation.

Permit me to say, I am quite familiar with the controversy on both sides between yourself and wife and the Edwards Church. I will adopt and follow your method of reasoning, at least, so far as candor, fairness of argument, kindness of spirit, &c., are concerned. Again, I will abide the rules of your Prospectus, laid down for your own guidance, and that of others.

Now, if you accept of my offer, please publish this, and send me a half dozen papers. And let this be a memorial between us in an ensuing discussion.

Very respectfully, Yours, JOHN LORD.

Taking the above to be bona fide, we have only to say to the author, that the expressions he has quoted from our paper are unfeigned on our part,—that our meaning is doubtless as clear to him as we can make it,—and that if he thinks that he can throw any "more light" on the subject, he has the fullest liberty to "let his light shine,"—we, of course, reserving the prerogative of deciding whether what he may offer shall be of sufficient value to be worth transmitting to our readers. We surely have a great curiosity to be informed of the "other and better agency," the existence of which he proposes to

show—and we doubt not our readers generally sympathize with us. An article, or a series of articles, affording anything like a probability of unfolding such an agency, will be most welcome to our columns. There need be no preliminary flourish of trumpets, or brandishing of lances, in the way of challenges, acceptances, elaborate defining of "positions," adoption of "rules," etc. These may be very important where mere dialectic display is intended; but we have neither time nor taste for anything but earnest conference with a view to eliciting truth. If, therefore, Dr. Lord merely wants an antagonist, for an exhibition of pugilistic exercises, we cannot accommodate him; but if he has, or thinks he has, an earnest truth to present, he may be sure it will receive attention according to the best estimate our perceptions enable us to place upon it.

As to the alleged injustice of our esteemed friend Whittier, towards the Dr.'s book, we shall be slow to believe any was intended. The two persons unquestionably look through very different eyes upon the same object, and it is no strange thing that they should differently estimate its value. And the work having now been quite extensively advertised through our columns, and the representations of the reviewer counteracted by the disavowals of the author, we think the merits of the book will be more satisfactorily decided by its perusal (on the part of such as feel an interest in it), than by any extended discussion in our paper.

We would only add, that we have no expectation that the questions involved in Modern Spiritualism can be properly tested by discussion, either in newspapers or elsewhere. Its questions of fact must be decided by appropriate evidence; and the questions of philosophy, morals or theology, growing out of them, must be by each referred to the interior light which lighteth every man, and which shines in varying degrees of clearness in every soul. All that can be hoped for is, to bring out evidences of fact, or suggestions of thought, that may aid individual minds in forming their own conclusions.

**EVANGELICAL.**

The *New York Evangelist* thus philosophizes about the Spiritual Manifestations:

"Several facts go to prove that the cause is physical rather than spiritual. For example, in very cold weather a highly sensitive medium refused to act. So when the hands were plunged in cold water, the communication was stopped, and was restored only when the temperature was increased. This looks very much like an influence dependent on the nerves of the patient. If it were a current of magnetism or electricity, it might be subject to such physical changes and interruptions. But are the spirits of the dead unable to communicate in cold weather? The idea is absurd, and renders the whole theory of spiritual agency ridiculous."

Not quite so fast, dear Mr. Evangelist. If spirits use mediums as instruments of communication, they are of course dependent on the conditions of the instruments. There is no question, but they are dependent on the "nerve aura" or rather nervo-vital emanations of the mediums; and whatever disturbs or interferes with these is so far from being unfavorable to communication either in cold or in warm weather, only to those who know little or nothing of the vital processes in their own constitutions. But the Evangelist proceeds:

"Indeed the belief in such interposition is a piece of pure assumption, assigning to a super-natural agency what may be yet fully explained by physical causes. It is the presumption of ignorance. We do not know what produces certain motions and noises, therefore they are caused by spirits! The inference is a wonderful example of a gigantic conclusion from a very small and insignificant premise. Such facility in swallowing marvels and prodigies we have rarely seen."

This is simply caricature and misstatement. Spiritualists do not assign "supernatural" agencies for any of the phenomena. They insist that all are purely natural. Nor do they argue that because they do not know the cause of certain phenomena, therefore they are caused by spirits. On the contrary, having investigated the phenomena and traced them to their source, they know them, or some portion of them, to be caused by spirits. But hear him further:

"Thus the testimony of the Bible is at once set aside, and instead of that great Sun, which has illumined the pathway of mankind for sixty generations, every man is left to the candle-light of his own philosophy. There can be no doubt that the tendency of these revelations is to sow the seeds of infidelity all over the land."

All wrong again! The testimony of the Bible is confirmed by occurrences now taking place precisely similar to those recorded in its pages, making its marvels credible even to the most material minds, giving a rational interpretation to its teachings, and thus opening these minds to all the light that can shine from its pages,—together with a present and ever-living inspiration, which is capable of guiding into all truth. The only "infidelity" which it tends to promote is infidelity to those "blind guides" whose crude and irrational theological teachings have to so great an extent involved the thinking portion of the community in skepticism and materialism.

Our profound friend of the *Olive Branch* thinks the above-quoted crudities and caricatures very "sensible." We cannot agree with him.

**LOST MAN FOUND BY SPIRIT-DIRECTION.**—Some months since, a man in Hardwick, Mass., from some cause became insane, and left his home in that condition, to the great distress of his family and friends. He was a man much esteemed by his neighbors, and a very general interest was excited in his behalf. A hundred men were soon in search for him, and the search was continued for three days and nights, without success. Application was then made to the spirits, through the mediumship of Mrs. Almida Dexter, of Ware, who had never been in the place, and knew nothing of the locality. The spirits stated that the man was not far from home, but was concealed in a certain ledge of rocks, which was described so accurately as to be recognized by the man who made the application. This man was told to take four other men with him, and proceed directly to the spot—that they would find the object of their search, and that he would be restored to his right mind. They did as directed—the man was found precisely as described, was restored to his family, and to his reason. We have these statements from Mrs. Dexter herself.

**CORRECTION.**—We observe in the *Puritan Recorder*, a letter from Rev. James Hoyt, formerly of Stamford, Ct., denying that he has become a convert to Spiritualism. So much the worse for him, then.

**MRS. BUTLER'S TRANSITION.**

In our last paper was briefly announced the transition to the spirit-life of Mrs. SOPHRONIA B. BUTLER, which occurred at Melrose, Mass., on the 3d inst. Few females in New England have been more widely known in connection with Spiritualism, or more deeply and tenderly beloved by those who truly knew her, than was Mrs. B. We therefore give place, contrary to our usual custom, to a somewhat extended tribute to her memory and her virtues, prepared by one whose heart was evidently in his work. It contains references, as might be expected, to matters concerning which differences of opinion doubtless to some extent exist; but on such an occasion as this the affections should be allowed to have free utterance. It also refers to achievements and productions with which the writer is unquestionably much better acquainted than is the public at large; but of these the public will doubtless be better informed in due season, and when thus informed will be able to place upon them a more correct estimate than at present it can be expected to. The following is the tribute to which we refer:

For the New England Spiritualist.

**MRS. SOPHRONIA B. BUTLER.**

Few labors are more grateful, and at the same time more difficult, than to duly chronicle the virtues of a true, faithful and loving soul. Such in an eminent degree, was she whose name is the subject of this notice.

Being the first-born and daughter of that widely-known and pure-minded philanthropist, JOHN M. SPEAR, she was an intimate sharer and sympathizer in all the trials, struggles and misinterpretations, which he has been called to experience, during the last three years. Of a timid, retiring nature, she shrank from participation in public performances; but when duty called, she would do her part, with that same sweet, unconscious grace that the bird pours its song. She was a model of child-like simplicity, combined with a womanly dignity of manner, and a rare discretion. She was affectionate, confiding, intuitive, with scarcely a trace of vanity. Her nature was too fine to enjoy the contests of mere intellect; and anything like strife or difference among those who were engaged in a common cause would fill her with sadness. Wherever she went, she won universal love, from the pine lands of Maine, to the banks of the Ohio.

Though scarcely twenty years old, when called to participate in the labors of her father, yet she entered cheerfully into co-operation with him; being often called to leave husband, home and friends, and journey to distant regions, on unknown errands, and purposes hidden in mystery. Yet the *fete* assurance that these requirements were made in wisdom, and urged in love, gave confidence; and the known purity of her father's purposes, his unselfish love of man as man, were ever dear to her heart; and fidelity to them and him, was "the most immediate jewel of her soul."

As has already been said, during all the years of her father's misadventure and misapprehended labors, Sophronia was his constant companion and loving supporter; and when at last, the hour of slander, calumny and desertion of old friends was to come; and with it not only the scorn of the multitude, but the sarcastic sneer of professed co-workers in the harmonial movement, poverty and utter isolation, or abjuration of the soul's deepest faith in the divine love and providence,—then it was that this noble daughter, seemingly now, fragile as the woodland violet, displayed the elasticity of strength of the forest oak—and instead of hiding herself from the storm, stood up by the father and uttered these memorable words, "Do, father, what you feel to be right, and I will stand by your side. Nothing but wrong shall ever part us." No one who has ever seen or heard the expressions of the father's and daughter's mutual love, will need other confirmation of what they were to each other.

Of one instance, in particular, of this beautiful devotion to her idea of right, the writer cherishes a vivid remembrance. It was under circumstances of great trial and was a severe test of her position. For the months of labor, her father, who they possessed of, was disorganized, without money and countenance, or which was to the sense of justice and goodness, without a word. It is what sums as gratitude might prompt, in each page. It is what sums as gratitude might prompt, in each page. It is what sums as gratitude might prompt, in each page.

Sophronia was pressed, as the donor's name, in a book provided exact record the scene. "Book of Encouragements." After paying expenses of the room, rent, &c., the surplus, if any, was to be wholly at her disposal.

For several months, their rooms were thronged by persons who came for various purposes, and who often received great aid. But as often as any way, it happened, that persons with ample means would call upon them for services, or make their rooms a constant resort, and go away without leaving so much as their thanks for admitted benefits. At no time was there a sufficiency of means to give a comfortable support to either; but whatever surplus there was, over expenses, the daughter always put it into the hands of the father, reserving nothing for her own needs, while she gave up domestic quiet, and cheerfully labored for others.

On one occasion, the month came to an end, and with it came the rent bill; but no means to meet it. It was Saturday afternoon. In the midst of their perplexities, and while casting in their minds what to do, the mother comes unwittingly to intensify their sorrow by telling the father that there was no food in the house for Sunday—thus compelling them to make the mother a sufferer in turn by telling her, on the other hand, that there were no means of supplying it.

The trial was severe. With showing eyes, and anguish which shook all her frame, Sophronia looked upon her father's agony, and her mother's despair. Here had been months of loving, unselfish labor for man, required only with indifference and neglect. She saw the parents whom she loved about to go out of the city, to their humble rural home, after the toll of the week and the day, superfluous, and without means to buy sustenance for the next day, when from ten thousand pulpits of the land, thanks would go up in behalf of their congregational that they were not as other people, and this land not as other lands.

Then questionings came. Shall we give up the rooms? Is there no goodness, no tenderness in man? Are love's labors to go unrequited, while fraud thrives? "I was a scene one never wants to see but once. Yet over and through all, Sophronia faltered not, either in fidelity to her father or her own sense of right. And when her father said, "The world can only starve us, as it does other millions of our fellow-beings. Let us keep the rooms open in Humanity's name!"—she replied, "It shall be so, father, and I am with you to the end."

At that moment a friend came in, who, learning their condition, gave them a small bank-note. Gratitude flowed forth, extinguishing the anguish of that memorable moment. How sublime was that example of devotion to truth! And how rarely are any found equal to such a test!

But out of all these sorrows and misconceptions, that devoted child has seen developed the details of a stupendous system of philosophy, which penetrates the secrets of Nature and Life, and makes of their hitherto hidden mysteries an open book;—a philosophy which demonstrates the dual unity of life, of philosophies, motions, forms, principles,—pervading all things, discretizing all things, from the generation, conception and birth of a planet or human being, down to the agglomeration of material atoms, or the formation of an insect,—which teaches of new mechanisms impelled by the same forces, and in harmony with the same laws which control sidereal movements, and of the social destiny of man,—which teaches the great truth of a permanent divine influx, and of the laws of reception and transmission of life; all tending to, and culminating in, a new and divine social order, wherein the noblest and grandest of all the sciences,—the science of MAN-CULTURE,—shall be studied and applied.

She lived to see her own and her father's faith vindicated, by hearing the testimony of scores of the coolest business-men, scattered from Maine to Louisiana, to the wisdom, utility, practicality and simplicity of a scheme of philanthropy which is destined to lift the nightmare of ages from the bosoms of earth's toiling sons and daughters, and put them upon a plane of brotherly co-operation.

Her earth-labors were now done; and, taking a flower from her bosom, in the opening spring-time, she planted it in the earthly mould, under chilly skies and contending influences, to be watered by angels' tears, and nurtured by angel-hands, till the hour of its transplanting,—just at the moment when she herself, the parent stalk, was to be transplanted to the upper Hesperides.

The father returned from a long absence just in time to see his daughter, for a few last days, she planted it in the earthly mould, under chilly skies and contending influences, to be watered by angels' tears, and nurtured by angel-hands, till the hour of its transplanting,—just at the moment when she herself, the parent stalk, was to be transplanted to the upper Hesperides.

looked upon her coming change, and talked of the realities of another life with the wisdom of a philosopher.

She gave all directions as to her funeral, requesting that no parade be made, and no formal clerical services be had; but a few friends were invited to be present, and were requested, if so impressed, to speak at length, or converse together, upon the nature of the spirit life, its labors and relations to the present life. The spirit-name by which she had for years been known was FIDELITY.

It was our privilege to be present on the occasion of consigning the mortal remains of Mrs. Butler to the tomb—which took place at Melrose, on Saturday, April 5th. It was conducted in compliance with her request, as stated above, and was one of the most rational and cheerful funeral occasions we ever attended. At the commencement a joyful hymn, recognizing the presence of the freed spirit, was sung by the friends, when the father of the deceased arose and calmly stated some particulars respecting the closing hours of his daughter's earthly life, her request respecting the present occasion, and her charge to remember that it was only her body that was to be placed in the tomb—she herself would be risen and be among them. He then proceeded to read, as expressive of his own views and feelings, a letter written by that clear-sighted philosopher, Benjamin Franklin, eighty years ago, on the occasion of the decease of a brother. The following is the letter:

PHILADELPHIA, 13th February, 1766.

"I condole with you. We have lost a most dear and valuable relation. But it is the will of God and Nature, that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born till he be dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society?

"We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure,—instead of an aid become an encumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pains and diseases, which it was liable to, or capable of making him suffer.

"Our friend and we were invited abroad on a party of pleasure, which is to last forever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him? Adieu.

Signed, B. FRANKLIN.  
Written to Miss E. Hubbard, on the death of his brother John Franklin."

Mr. Spear was followed by Mr. Goddard, who gave a fervid and glowing expression to the hopes and joys which are inspired by a present and living demonstration of immortality, such as is granted in the modern spiritual unfoldings.

Rev. Charles Spear, (uncle of the deceased) expressed his feeling that a funeral, though solemn, should not be a mournful occasion; and stated his faith in the testimonies recorded in the New Testament, as furnishing sufficient ground of belief in the fact of a resurrection and an immortal life—which testimonies, moreover, he considered as the only reliable ones, with

trolled by spirit-influence to make a somewhat extended address. The speaker first touched upon the fact that the gloom which had so long hung over the grave was being dispersed in the light of present evidences of immortality,—spoke of the superiority of these evidences over those of an ancient date to meet the wants of the human intellect,—and then proceeded to address in a very feeling and appropriate manner, successively, the father, mother, husband, brothers and sisters, and other relatives of the deceased, congratulating them that, unlike many others, they could find abundant consolation for the visible absence of the loved one, in the recognized fact that she would ever hereafter be to them a ministering angel, more able to subserve their highest good than when in the earth-form.

Mr. Orvis followed with some appropriate observations on the insignificance of physical death, as an event in the existence of a human being—the most important thing being a true life—an earnest consecration to labor for the good of humanity, whether in the earth-sphere or in the spiritual spheres. He felt assured that our departed sister, who had devoted herself so faithfully to such labors here, would experience no intermission of them on her advent into a higher existence. He also adverted to the equal and greater value of modern testimonies to the fact of spirit-existence, as compared with those of remote centuries—these modern evidences being necessary even to render the ancient credible in the majority of minds.

During these exercises, and more especially while Miss Sprague had been speaking, the enfranchised spirit of Mrs. B. had succeeded, according to her expressed intention, in manifesting herself to a clairvoyant who was present. She appeared in a most resplendent form, and communicated words of love and cheer, most grateful to the hearts of such as could receive them. She had also manifested herself, the evening previous, quite unexpectedly but unmistakably, to a lady in Boston. Learning these facts on testimony which was to us of the most satisfactory character, we stated them to the company assembled—expressing our gratitude for all evidence to be derived, whether from the statements of the New Testament, or from the records of later times, that human spirits survive the death of the physical body—and especially for the testimony of persons of our own time, on whose intelligence and integrity we could place the fullest reliance, who, by the exercise of the same senses that were employed by John, Paul and Peter of old, are now able to see and converse with those who have entered the spiritual state. On the strength of such testimony we could, more confidently than on any ancient authority, assure the friends of her whose mortal tenement now lay vacant before us, that she "was not dead, but was alive," nay, more, that she "had been seen,"—that she had been "in the midst of them" on that occasion, with words of peace and encouragement.

After singing the doxology, "Be thou, O God," etc., the now useless body was removed to the tomb, and thus closed an occasion which enabled us in some good degree to realize the fulfillment of an ancient prediction, that a time should come on earth when there will be "no more death," and when "tears shall be wiped from all faces."

Falsehood strips the mind of its conscious dignity, keeps a man in perpetual fear, and puts invention continually on the rack to prevent the means of detection.

**MR. PUTNAM'S LECTURES.**

The discourses on *Mesmerism, Spiritualism and Witchcraft*, given on Sunday last at the Music Hall, by ALLEN PUTNAM, Esq., were among the most interesting, able and effective that we have ever listened to in Boston. Commencing with the admitted facts of mesmerism, and narrating such as had fallen under his own observation in a long course of inquiry—facts which demonstrated a power of control by one person over the organism and mental powers of another, under certain conditions; and also a power of accurate vision beyond that of the external eye—the lecturer proceeded to erect, round by round, a ladder (to use his own figure, but we think his hearers will generally concede it to have been a staircase of solid masonry, built of stubborn facts, and cemented with strong logic,) on which to ascend gradually but firmly to the realm of the spiritual. He made it clear that the power exhibited in (one class of) the spiritual phenomena is one and the same with that exhibited in Mesmerism—with this difference only, that in the latter case it is the power of a mind in the body, while in the clearly defined spiritual phenomena it is the power of a mind disembodied. Abundant facts of the most conclusive character, from his own experience, were recited to show the action of the intelligences in the current manifestations. Turning to the history of Witchcraft in New-England, the lecturer adduced numerous statements going to show, in the light of Mesmerism and modern spirit-manifestations, that the "bewitched ones" were simply mediums or impressible persons, and that the "black man," or "devil," who so frightened and tormented our forefathers, and who so frequently appeared "in the form of an Indian" (to use Cotton Mather's words,) as well as in the forms of departed relatives, was nothing more nor less than the disembodied spirits of Indians and others, seeking to manifest themselves, either for good or evil, to the blind and mistaken devotees of a gloomy theology.

Such is a mere outline of the course of argument pursued—the strength of which cannot be perceived without a full rehearsal of the facts. We trust Mr. Putnam will be able, and be called upon, to repeat these discourses in all the principal towns of New-England. They cannot fail to have a powerful influence upon thinking minds, especially in communities where Mr. P. is known.

For the New England Spiritualist.

**SPIRITUALISM IN ROCHESTER GREAT FALLS AND DOVER.**

BRO. NEWTON:—Since I last wrote to you, we have been progressing finely. At Rochester, a little handful of the disciples of truth have just succeeded in gaining a foothold. There have been mediums developed who have been the instruments of much good; but being children, and meeting with much opposition from their parents, have been obliged to abandon it, thus leaving those that were free, to struggle alone.

Of all places for bigotry and superstition we might well seek in vain for the equal of this. The people talk of sending the light of revelation to the heathen, while from their own hearts they shut out entirely, as it were, all spiritual light. But one good omen which is manifesting itself, and which we people begin to look for with interest, is the fact that the pastor of one of the churches here, to one of his members, speaking of Spiritualism, "There is a tangibility about this matter that cannot be explained,"—thus admitting what is most essential. This church-member has embraced Spiritualism, and is doing good for the cause. Thus they bless us unconsciously. God bless them, and give them honest, candid minds!

In Great Falls we have gained such ground that the opposition begin to open their mouths, and say, "I think it must be of God, for it flourishes beyond the prosperity of the churches." Our hall, on Sabbath evenings, is always filled to overflowing, when we open free doors, which we cannot often do, for want of "more room;" and while the work is deepening within, it is spreading without; and the people are still asking for "more light."

Dr. Geo. H. Clapp has been delivering a course of lectures on the subject here, to crowded audiences, in the Town Hall, which will hold from 700 to 1000 people. Upon the same evening with one of the lectures, the two Methodist churches held a Sabbath School exhibition, (the like of which have been the order of the day,) but it was very poorly attended, while the lecture was crowded to overflowing. One of the ministers, I am informed, advised the doctor to discontinue his lectures, but they are still to go on. The Spiritualists of this town advocate freedom in all pure and holy principles, as well in thought as action. The truth will prevail.

The city of Dover numbers about 1000 inhabitants; and among the various tenets advocated by the liberal and candid, is, of course, Spiritualism. There is no definite organization here, but we hear of it in all parts of the city. Some of the first citizens are numbered among its believers. I believe they are preparing to enter upon some system of organization, that they may be able to procure and sustain some of the best lecturers. Systematic cooperation is very much needed here, not only in efforts for the presentation of the truth, (for the people are well prepared to receive it) but to bring about a state of greater harmony. This accomplished, and Dover is safe.

MORE ANON.

**UNION.**—The *Spirit Advocate*, heretofore published by Dr. Geo. Haskell, at Rockford, Ill., has been united with the *Orient*, at Waukegan, in the same State. Dr. Haskell is now associated with Mr. Huganin in conducting the *Orient*. This is shortly to be changed from a monthly magazine to a weekly paper. May the union result in added strength and usefulness.

**HEAR ONE SIDE ONLY.**—The *Advent Herald* of this city copies from our columns the letter of Rev. Mr. Dean, of Newbury, Vt., to Mrs. Battles, but does not venture to give her unanswerable reply. Was it too much for his readers?

How lovely, how majestic is simple truth! It seeks no retirement, stands in need of no defence, is ever consistent with itself, ever inspires with courage him who practises it.

The music of birds was the first song of thanksgiving which was offered on earth before man was formed. All their sounds are different, but all harmonious, and all together compose a choir which we cannot imitate.

The riches you impart form the only wealth you will always retain.







Spiritual gifts were in the beginning, and will be in the end,—the concomitants of PERFECT HOLINESS. [We would suggest the enquiry, since no very substantial claims can be set up in behalf of the "perfect holiness" of such ancient mediums as Saul, David, Balaam (his beast might also be included), Jonah (the fish also), Peter, Paul, and Barnabas (who had "sharp contentions" among themselves)—is it not quite possible that some of the "manifestations of the spirit" may be granted to imperfect people now-a-days?—Ed.]

## The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"There may be things to say to you, but I have not time now."—Jesse.

BOSTON, SATURDAY.

### SPIRITUAL FLAMES.

In a recent article Iger dream, city, Rev. Dr. Kirtley stay. "Man is made to be star-gleams, much as with material day, hourly exercise of the, and the gate with the latter than with need wide? capability to impressions anpass, our habits. A mere inather keen in his perceptions of as."

The glory of revealed. We gaze upon the hills Far, through the night; And know the day-break waits With glorious light For us, who tread the way That she has trod before.

For the New-England Spiritualist.

### THE IMMORTAL MIND.

[The following lines, spoken by Mrs. L. N. GAGE, under spirit-influence, though having obvious defects, are yet remarkable as an impromptu effusion.]

There are countless gems in the mountain cave  
There are treasures rich in the ocean-grave;  
There are mines of silver and mines of gold;  
There are diamonds pure, and wealth untold,  
In the heart of the deep and the bosom of earth,  
Which eye may not see and hand bring forth;  
But richer far is the gem enshrined  
Within thee, O man—the Immortal Mind!

There are countless stars in the world above;  
There are shining orbs in the land of love;  
There are stars of beauty and stars of worth,  
That nightly look on the face of earth,  
And myriads still whose dazzling light  
Is never revealed to mortal sight;  
But purer, brighter, holier far  
Shines forth in man the Immortal Star.

There are flashes of light in the darkest place,  
And traces of beauty in the ugliest face;  
There's motion, there's life in the mountain high,  
That lifts its towering head to the sky;  
There's language, there's voice in the valleys low;  
There's music, there's melody in streams that flow;  
There's light, there's life, there's voice in the whole—  
But the light of life is the Human Soul.

There's a germ of strength in the weakest thing;  
The great from the little ever spring;  
There are music-notes in the duldest sound,  
And laughter-peals in the deep, dark ground;  
There's light in darkness, and life in the dead;  
Each head is a foot, each foot is a head;  
Robust testimony that their perceptions are correct.

Will you arise, and ease in pain;  
Aye, mystery deep in the Mind of Man.

The mind may be clothed with garments that thrill;  
The heart may drink deep of the waters of gall;  
But the garments will fade, and the gall become wine,  
By the voice of His love whose name is Divine.  
Then, man, keep no more; the time draweth nigh  
When the Father shall wipe every tear from thine eye,  
And sever the cords which now seek to bind  
The life of thy spirit, thy heart, and thy mind.

Lift thine eye, brother man! behold the bright day!  
Cling no longer to earth! we call thee away.  
Our Father, thy Father, hath sent us to thee!  
Lift thine eye, brother man! behold, thou art free!  
Haste! haste! light thy lamp ere thy spirit sinks to rest;  
Shun, oh shun the dark night of the spirit's unrest!  
Keep thy heart pure—for it holdeth enshrined  
The Father's own image—the Immortal Mind!

### A VISION.

[We copy the following chapter from that highly popular work "Walden." Whether or not it is a relation of an actual occurrence, it is at least the counterpart of such as are frequently occurring, while its introduction into a work of this character shows the extent to which the facts and philosophy of Spiritualism have already indoctrinated the public mind.—Ed.]

Let the heart be pure, and the faith be clear, and the soul be strong to pierce the bounds of earthly knowledge, and learn the wonders of the spirit-world. We are on its borders. We are in its midst. The soul has eyes to see a million surrounding, sympathizing, kindred souls. But the film of mortality curtains the spiritual vision, and we grope in spiritual darkness, though surrounded by spiritual light.

So the man born blind, walked the streets of Jerusalem, but saw not his holy temple, nor its glorious sunlight, nor the faces of his brethren; for his eyes, though formed to see, were darkened by a film, and he saw not the wonderful and pleasant things of the world wherein he walked. So the film of mortality shuts our spiritual eyes from the inward world wherein we walk, and we see not its spiritual glories, nor our spirit-companions.

But when the Lord of light appeared and touched the blind man's eyes, though all things else remained as before, he was ushered into a new world, of glories inconceivable. So the Lord of light has power to open the spiritual eyes of mortals. This grace he has shown to some, but not to all. Of the many blind men of Judea, but few were healed.

O, deep, unfathomable mysteries of our being! Why do men say that the age of miracles is past? Each man is a miracle. Each new discovery of the laws and powers of matter is a revelation. God still speaks to man in the thunder's crash, and the ocean's roar, and the whispering breeze, as once in the Eden garden-walk. In visions of the night, God's angels have talked with men; or on the holy mountain, or on the desert plain, or in the wilderness, or in the crowded streets.

Frances was ever, while amongst us, but as a visitant from some brighter sphere. Native grace and loveliness surrounded her as with a more ethereal atmosphere. Always pleased and cheerful, she threw the sunlight of her own happy disposition into every place where she entered, and her presence was always an assurance of pleasantness and peace. Where she came, even the rude affected gentleness, the overbearing became affable, and the selfish learned to be generous. Human nature, however degraded, never becomes blind to the attractions of unaffected goodness. Happy Frances! the favorite companion of angels, even while in mortal life.

show—and we doubt not our readers generally sympathize with us. An article, or a series of articles, affording anything like a probability of unfolding such an agency, will be most welcome to our columns. There need be no preliminary flourish of trumpets, or brandishing of lances, in the way of challenges, acceptances, elaborate defining of "positions," adoption of "rules," etc. These may be very important where mere dialectic display is intended; but we have neither time nor taste for anything but earnest conference with a view to eliciting truth. If, therefore, Dr. Lord merely wants an antagonist, for an exhibition of pugilistic exercises, we cannot accommodate him; but if he has, or thinks he has, an earnest truth to present, he may be sure it will receive attention according to the best estimate our percentages enable us to place upon it.

One said "I alleged injustice of our esteemed friend and it is so. Soon the veil will be removed."

### THE VISION, AS TOLD BY HERSELF.

It was a moonlit night, and Frances had retired to bed alone. The door which opened into her mother's room was shut, but not fastened. She lay quietly, thinking only of common affairs, when, without the slightest feeling of alarm, she became conscious of the presence of other persons. There were three of them, and all unknown to her. One was an elderly lady, looking much like her mother, but more slender, and dressed in Quaker fashion. Another appeared as her daughter, and looked much like Frances herself, but dressed like the mother. The third was an elderly man, looking benevolent and happy, but rather staid and precise.

The little girl approached the bedside, followed by the mother. Their faces were radiant with goodness and love. "Will you go with us a little while, and see the new home?" said the daughter.

The invitation was so gentle and winning, that Frances thought not of refusing, but gave her hand in confidence. Instantly her relations to the things about her were changed. She was no longer confined to her bed, nor to the room, nor even to her bodily form. Neither the curtains, nor walls, nor any of the surrounding world of matter, obstructed her sight or her movements. A vast and delightful plain of waving groves and winding streams and charming flowers opened before her. Thousands of radiant beings, with looks of love and social joy, thronged the delightful region, and seemed to expect and welcome her approach. She felt the attraction of mutual sympathy, and hastened to join them. To one, even more than to the others, her soul was linked in love.

"I have long been your guardian angel," said the bright being; "and now I will show you the delights and the duties of immortality. Here we are free from earthly hindrances and infirmities; and here duty is ever a delight, because our minds are moulded in the love of duty. The world of infinite progression is before us, and every step is a new joy, higher and better than mortals know. The march of improvement has no limit, and its resources of delight are inexhaustible. Millions of happy spirits have progressed for millions of ages in these paths of peace, and are ever filled with the joy of their own advancement."

How impossible is it that mortals should comprehend the idea of infinity! Not even seraphs can compass the thought.

"Yet it is not that the soul travels far to its heaven. It is only the awakening of new powers; for the more the soul is developed, the more it is capable of appreciating and enjoying. Creation has no limits, either in extent or variety, when the powers have become expanded and refined to survey it. But mortals are like the beasts which grovel upon the earth, and know nothing but its grossest gifts. The dull ox grazes in the meadow, or basks in the sunshine; but feels not the beauty and fragrance of the flowery green, and has no ear for the warbling melody of the grove, and no eye or thought to pierce the wonders of the starry heavens. Of all that Heaven bestows, only the herbage and the warmth of the sun is within the scope of his capacities. Man-kind have faculties a little more expanded and refined to embrace the things about them, yet theirs is but a slight advance toward the high progression of spirits."

"Creation has no limits. These spiritual bodies which we have, and this wonderful landscape which surrounds us, though invisible to mortal eyes, is still as much a part of creation as the grosser substance of earth. In this wonderful creation you also continually move, though your eyes are not open to behold it. Unimaginable beauties and angel companions surround you; and they often influence your minds, and communicate thoughts of which you know not the source. But it is only to those who bring themselves near to the spirit-sphere that we have power to communicate."

"Not all who enter this world are capable of enjoying its happiness. They who have nourished the passions of avarice, of envy, of hatred, or of low sensuality, are unfitted for heavenly joys. What are delights to the good are plagues to the evil; and the tastes which they have formed find no food. See, afar off, at the foot of that unsightly mountain, an unhappy group. Their faces show their discontent. Even now they are in contention. Vulgar taste ungratified, or, if gratified, unenjoyed; sour disdain, gnawing envy, soul-racking hate; ignorance which scorns truth; jealousy, which repels confidence; cruelty, which feels no sympathy,—these are the kindred cankers of earthly life; they are the devils, self-begotten, who guard the infernal gates; for these gates are only perverted wills. They herd together, though not in peace. Theirs is the affinity of baseness, and they are repelled by inward antipathy from the good."

"Let us partake of these surrounding fruits. You have tasted nothing on earth so delicious. But their excellence is, that they nourish not only our spiritual bodies, but also our souls. Observe the fragrance of these flowers, and their variety, each with its own delightful perfume. How refreshing are these fountains!—how grateful the breezes!"

"Now, let us ascend the empyrean heights; for, in whatever direction we move, we equally ascend; or, rather, the distinctions of height and depth, in the earth, I sense, do not prevail here, but only in a moral sense. The highest-ascended angels stand by our side, or dart with through space; their loftiness of ascent is within them, and they gladly help us to rise toward their eminence."

"Yonder bright being is my guardian angel, as I am yours. See! he kindly proffers to accompany us, and invites us to a circuit among the infinite heavens. Together, gently or swiftly, with one mind they fly."

MRS. L. N. GAGE. In our last issue, from grateful to the spirit-life, occurred at Melrose, in New England, a connection with Spiritism, beloved by those B. We therefore, to a somewhat, in order that, drawn or extraneous, to matters, doubtless to some as this the affection, it also, with which the angel smiled, and laid his hand upon his forehead. "Think you," said Christ, "that God's throne is afar off, or that his kingdom is confined to place? Through the vastness of infinity there is no heart, nor any more, and dwell among the most noble improved, and who thus come into nearer unity with his will. They then dwell in the immediate brightness of his glory; for his glories are unfolded within them. Learn, then, and understand what Christ told you long before, that 'God's kingdom is within you,' and cease to form ideas of a local heaven,—as though He who is omnipresent could be less in one place than in another. His highest and happiest angels are ever drawing nearer to him, and more clearly beholding his glories; because each, within his own heart, explores and ascends, and receives the inward life. Yet, though they ever advance in wisdom, and goodness, and happiness, the way of progression is still infinite."

"To you, as to us, it is given to partake these heavenly fruits around us. Often have you unknowingly been refreshed by them. The fragrance of heavenly airs, wafting good desires, hopes, and resolutions, has revived you; Heavenly streams of confidence, resignation, faith, forgiveness, charity, and love, have refreshed and strengthened you. When you have been startled by new triumphs of your own thoughts, and when spiritual light has unexpectedly filled your mind, it was then that you had unconsciously been refreshed by heavenly fountains, and partaken of spiritual food; and when you now return to your earthly sphere, where your pilgrimage will be brief, your soul will be strengthened by what you have seen and tasted with us."

"Behold a sign by which you may know that you have seen realities, and talked with angels." Frances looked, and saw her brother Alek, seated at a rude table, in a rustic and roughly-furnished room, and surrounded by wild and unwonted scenery. One other person, of refined and intellectual appearance, accompanied him; and these two were attended by strange-looking persons, of various complexions, and savage, though, or which was before him by a revelation of the spirit-world. It is such as get to her, informing her that she was, in a way, with America, whether he had gone suddenly, in a day, or with a son of one of his employers, in business which would require extensive journeys, and consume much time.

Frances clearly saw, and studied her brother's countenance, and admired his air of sagacious resolution and deliberate self-confidence. But, while she looked, she felt herself rapidly receding from him; and in a moment the vision had passed away, and she found herself in her own room, and alone.

The strong assurance expressed by Frances that she had indeed conversed with spirits made a deep impression upon her parents, and others who shared her confidence. In a few weeks a full confirmation of the spirit-intelligence was received in a letter from Alek.

GROWTH OF THE BEARD.—The growth of the hair upon the head and face is more or less prominent with different individuals and races. One of the many reasons for this, is to serve as a conductor of electricity and magnetism, which elements do not fall so powerfully on level or round and smooth surfaces, but are attracted by elevated or projecting points. These elements give strength to men and animals.

Amongst the Jews there was an order of people called Nazirites, who were prevented from using the razor; Numb. vi. 1-21. Sampson was one of this order from his birth, of whom it is said that his strength lay in his hair, as will appear from his own words; Judges xvi. 17.

Ezekiel was commanded to take a barber's razor and cause it to pass upon his head and upon his beard; Ezek. v. 1. It was a mark of great mourning and great disgrace for any one to make himself bald, and to appear so in public. The prophet was directed to shave the hair of his head and his beard, that thereby he might represent the despised state of the Jewish people, in consequence of their disobedience and BALDNESS to God. This, too, was the reason why the children called Elisha bald-head, for which they were cursed and torn in pieces; 2 Kings ii. 23; for the prophet, by his baldness, represented the disobedient state and the disgraced condition of the Jewish people, their baldness as to righteousness.

Baldness being a sign of feebleness, it was an ordinance for the father of a family that he should not shave his head; Levit. xxi. 5. That baldness of the head, and the beard shaven off the face, was a sign of weakness and was also esteemed a great disgrace and humiliation amongst the Jews, will more fully appear by a reference to the following passages; Isa. xlv. 2; Jer. xlviii. 37, 38, 39; Ezek. xvi. 19; Amos viii. 10; Micah i. 16.

As the loss of the hair from the head and face was a sign of feebleness and weakness in a former age, so, when the laws of man's nature are generally understood, it will be so considered by the people of the present age. Then man will as soon think of cutting off his ears as his moustaches, and as soon think of exchanging his breeches for a skirt, as to shave his beard in order to look lady-like.—Chicago Paper.

So necessary is it to the mind that a late philosopher says, that if you should build schools without playgrounds, nobody would get beyond short division in a lifetime.

CURIOUS FOSSIL REMAINS IN ILLINOIS.—The Beardstown Illinois says:—While visiting a friend in Sangamon Bottom, in this county, a short time since, we were called to examine a specimen of stone which he had lately taken from a neighboring quarry. The curiosity consisted of two sandstone rocks, which were found joined each other in centaxial form, which, when separated, the face of one presented the appearance of having been a part of the side of a vessel near the gunwale; there seems to have been an over-lapping of the timbers in the form of a cornice or moulding around the vessel. The work of art is as plain to be seen on the stone as on the floating vessel; the holes formed by the nails are very distinct, as well as the fossilized texture of the wood. There are also pieces of iron with the specimen, which seem to have been used instead of caulking between the strips of plank.

The music of a peaceful thrill to the heart; and, to-and-fro, swinging, ringing, it keeps up its high-keyed musical clatter, until its uniform peals, just a the verge of monotony, are relieved by the deeper tones of a more masculine bell, which sounds in happy union. The two rings together for some seconds, then a third that which pealed before; and lastly, the great patriarchal bell of the Holy Trinity, heavy, tremendous, twangs the strong thunder of its double-bass. At this moment, the city seems all one sea of dashing and billowy sand. The soul floats upon it, joyous as a sea-bird tossing in the foam and breakers of a storm. But the crisis is quickly passed. One by one the belfries become still. At last the patriarch of the Holy Trinity sounds alone. The lesser bells have ceased to clap their hands, as if to listen, wondering to his vibrant roar. At length he, too, breaks off,—his last deep whisper dying long upon a hush. He was the last to rise and shake again; and I fancy his astonishment on site, he had into repose, to find that, for the last half is still again, been roaring quite alone. And upon the mysterious and my soul sinks down, fluttering sands of silence."

IMAGES OF SAINTS.—In Russia, more than 60,000 ring the last camp, sent from St. Petersburg for the images of saints, the Russian soldiers. Yet French encouragement and English bullets were too much for the saints!

NEW ENGLAND SPIRITUALIST. This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions: I. That man has an organized spiritual nature, to which the physical body is but an outer garment. II. That he has a conscious individualized existence after the death of the physical body. III. That the disembodied can do and communicate sensibly with those still in the flesh. IV. That insalubrious good may be derived from such communion, wisely used. These propositions embrace what is popularly denominated Modern Spiritualism, and the questions involved in, and growing out of them, are becoming the QUESTIONS OF THE AGE—in which none more interesting or important were ever raised among men.

Correspondents are cordially invited to contribute facts bearing upon the above propositions, and to send them to the Editor, at the address below. The sneaker first touched upon the fact, that the community of the evidences, both ancient and modern, which go to establish the following propositions: I. That man has an organized spiritual nature, to which the physical body is but an outer garment. II. That he has a conscious individualized existence after the death of the physical body. III. That the disembodied can do and communicate sensibly with those still in the flesh. IV. That insalubrious good may be derived from such communion, wisely used. These propositions embrace what is popularly denominated Modern Spiritualism, and the questions involved in, and growing out of them, are becoming the QUESTIONS OF THE AGE—in which none more interesting or important were ever raised among men.

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